HARAMBEE FLAME

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Louis Farrakhan: Who Is He?

Jew-hater, fire-brand? Who and what is this man, Louis Farrakhan, who catches the frequent wrath of Establishment news media, Jewish spokespersons, and periodic repudiation by American-born African politicians? Who is this man who, despite(?) the persistant efforts to discredit him, continues to speak to packed houses of African people wherever he goes?

Since one of the most common accusations made against Farrakhan is that he is anti-Semitic, let us examine that question first. But to determine whether or not Farrakhan is anti-Semitic, we must ascertain what "Semitic" is. Listening to and reading these various attacks on Louis Farrakhan as an anti-Semite, we would assume that for one to be anti-Semitic is for one to be anti-Jewish. However, if we check a dictionary(in this instance, Webster's New World Dictionary of the American Language), we find the following definition of Semitic: "designating or of a major subfamily of the Afro-Asiatic family of languages, usually divided into eastern (Akkadian), northwestern(Phoenician, Aramaic, Hebrew, etc.), and southwestern(Arabic, Ethiopic, etc.) branches." In other words, Jews do not hold any monopoly on Semiticness and probably comprise a small minority of those people fitting into the Semitic category.

The fact, then, that Louis Farrakhan is referred to as "anti-Semitic" is evidence of either the linguistic ignorance of those who so label him or of an arrogant and contemptuous racism on the part of the Euro-American Jews who attack him.

If Louis is not anti-Semitic, then, is he

(Continued on page 2)

H.A.C.O. Kwanzaa Observance At Prison Dec. 30th

Kwanzaa, which was developed by Maulana Ron Karenga in 1967, is a seven-day observance celebrated by an increasing number of American-born Africans as an alternative to the very commercial and materialistic Christmas. Kwanzaa, which is based on the African tradition of community celebrations of harvest, is observed from December 26 through January 1.

The Harambee Afrikan Cultural Organization's fifth day of our observance of Kwanzaa will be open to Sisters and Brothers from the outside. If you are interested in attending, please contact us. Our program will run from five to eight p.m. on December 30 at the State Prison and will consist of the traditional Kwanzaa ceremonies, various forms of cultural expression, and refreshments.

For additional information, write to: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE; 68502-0500. Or call 471-3161, ext. 380(Bill Huelsdonk) or ext. 379(Wayne Schreurs). If you wish to attend, it will be important that you contact us as soon as possible.

-See page 3 for more information on Kwanzaa-

Also In This Issue:

FROM OTHER SOURCES(Award given in Ku Klux Klan Massacre, Corporate Crime In The U.S., Capital Punishment, C.I.A. In Africa, etc.); BOOK REVIEWS(Black Boy.., Africa News).

Farrakhan

anti-Jewish and, consequently, racist? To address this two-fold question, we must begin by removing from our heads the commonly believed bit of misinformation that "Jew" designates a race of people. Judaism is a religion, and those who are followers of that religion are Jews, just as persons who follow the religion of Islam are Muslims. The question, then of Jewishness is not a question of racial stock. In fact, while we in the U.S. generally come into contact with Euro-American, or Caucasian, Jews, one group of Jews from Ethiopia--the Falashas--may have a Jewish tradition dating back the farthest of any of the various Jewish ethnic groups. Statements by Farrakhan which are critical and/or derogatory about Jews can hardly be said, then, to be racist.

Farrakhan may, however, be anti-Jewish to the extent that he and/or we equate Jewishness with the Israeli State apparatus, Zionism(the movement and/or ideology by which the theft of land which is now the State of Israel is supported), and/or the Caucasian Jewish Establishment in the United States. It has to be kept in mind that, both as an African and as a Muslim, Farrakhan has legitimate reasons for being resentful toward, not toward Jews as entire group, but certainly toward Israel, Zionists, and those Caucasian Jews in the U.S. who have such disproportionate(relative to their actual numbers) power within the U.S. political/economic/communications system.

Louis Farrakhan, being a Muslim, understandably resents the Israeli occupation of Arab(most of whom are Muslim) land and their continuing oppression of the Palestinian people in particular.

As an African, Farrakhan cannot be expected to look favorably upon Israel's ongoing trading and military partnership with the Caucasian minority government of the State of South Africa.

As an American-born African, Farrakhan has several objections to the Jewish Establishment in the U.S.: the frequent telling of the story of the Holocaust and other tales of Jewish suffering through the mass media, at the virtual exclusion of the story of the suffering of African people at the hands of Euro-Americans here in the U.S. and at the hands of Europeans and Euro-Americans in Africa. Louis resents the fact, as well he should, that the mass media serve as dependable avenues by which we might be reminded that six million European Jews were slaughtered by the Germans but can't seem to find the time or space to remind us that somewhere between fifteen and fifty million Africans met their deaths as a result of the institution of slavery. Moreover, Farrakhan can read and, consequently, is not blind to the seemingly unending lists of Jewish surnames connected with the television and print media industries.

Farrakhan must ask himself, "If the Jews are such good friends of ours, how is it that the high level of participation in and control over the broadcast and print media which certain Jews exercise have not resulted in any substantive change in the racist manner in which African(American-born or otherwise) people are portrayed?" In addition to the issue of the Jewish-mass media connection, there are other questions that are causes of concern to Farrakhan and large numbers of other Africans in America: Jewish ownership of businesses in African communities, their economic/political manipulation of supposedly "Black" organizations, Jewish control of school boards and other institutions directly affecting African folks in this country.

In short, Louis Farrakhan, both as an Islamic minister and as an African, should not surprise anyone if he seems to be something less than pleased with Israel and/or the Jewish Establishment in the U.S. However, in view of the

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Establishment media's penchant for focusing in on his frequently provocative remarks about Israel and/or Jews and quoting him out of context, one wonders why Farrakhan continues to make remarks which he must know will be seized upon by the media in their attempts to discredit him.

It is a fact that Minister Farrakhan spends most of his time, in addressing his audiences, talking about American-born Africans, our problems, and what he views as workable solutions to these problems. One of his main thrusts, if not the main thrust, is his exhortations to us to band together to attain economic independence from "white America." We are forced to ask why, if this is Farrakhan's primary concern, he makes himself so vulnerable to media distortions of his words, his main message being clouded over by distractions related to what some see as his "anti-Semitism," and the periodic rounding up of American-born African politicians to condemn and/or apologize for him.

Of course we cannot discount the possibility that Farrakhan's "getting into trouble" is not a matter of occasional fits of carelessness or instances of the Minister letting his resentment of the Caucasian Jewish Establishment get the better of himself. It could very well be that Farrakhan wants to get his primary messages to African people to as many of us as possible and that he is acutely aware of the fact that "inflammatory" statements get one in the news much more effectively than "nice" ones. Whatever Louis Farrakhan's actual motives, objectives, and attitudes, he has become an important figure for and among African folks in this country. And we should judge him on his own merits, not on the basis of the assessments made of him by the Establishment media, Jewish or other Caucasian spokespersons, or those various negroes-pulled-out-of-the-woodwork.

-Editor

Principles & Symbols Of Kwanza

The seven principles of Kwanzaa are:

1-Umoja(Unity)
2-Kujichagulia(Self-determination)
3-Ujima(Collective work & responsibility)
4-Ujamaa(Cooperative economics)
5-Nia(Purpose)
6-Kuumba(Creativity)
7-Imani(Faith)

Symbols: The mkeka is a straw mat which symbolizes the tradition as the foundation on which all else rests. The kinara is a seven-space candleholder, representing the original stalk from which African people originated. The seven candles stand for the seven principles. The ears of corn represent the offspring(children) of the stalk(father and mother of the house). The gifts represent the fruits of the labor of the parents and the rewards of the seeds sown by the children. In addition to these symbols, there are the unity cup and the red, black, and green Republic of New Africa flag(or other flag or banner symbolizing the pan-Africanist ideal).

Each day of the seven-day Kwanzaa observance represents one of the principles: Dec. 26/Unity, Dec. 27/Self-determination, Dec. 28/Collective work and responsibility, Dec. 29/Cooperative economics, Dec. 30/Purpose, Dec. 31/Creativity, Jan. 1/Faith.

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Bringing The Black Boy To Manhood: The Passage

(book review)

"Because we have lost control of our culture and our children's socialization, many black youth suffer an extended adolescence. Boys reach physical puberty readily enough; indeed, more precociously than their white counterparts. But it is far more difficult, in an oppressive situation, to gain social puberty...

"What we need therefore, is some way to bring the black boy to manhood, to highlight and sharpen the focus of the importance and significance of being a man."

The above passages, taken from BRINGING THE BLACK BOY TO MANHOOD: THE PASSAGE by Nathan and Julia Hare, make succinctly the points addressed by this new work. Citing concrete examples to support their contention that American-born African males are having real problems growing up, the authors suggest that it is our loss of certain important African traditions which is at least partially responsible for the difficulty too many American-born African males are having in achieving social maturity. The authors conclude their work with what they propose as a structured system of rites of passage by which "black boys" might be ushered into manhood and introduced to the responsibilities which manhood/adulthood entails.

The strengths of this book are essentially these: that it talks about a subject--the oftentimes immature behavior of young American-born African men, as particularly manifested by sexual irresponsibility and proclivity toward uncalled-for verbal aggression and physical violence--and proposes a concrete plan for preparing our male children for life as mature men.

There are a couple of significant weaknesses in BRINGING THE BLACK BOY TO MANHOOD. Those weaknesses might be summed up in a simple statement: The book is too brief. The authors fail to address in sufficient depth the social factors that contribute to what they view as the high level of immaturity on the part of American-born African men. They do speak in much too scanty terms about the impact of our living in an oppressive society but do not really tackle the question of how the many institutions and other forces in this country retard the development of maturity in our men. As a result of this failure, it is likely that readers who have not done a fair amount of study of this society, its components, and the impacts which they have on us may get to what the authors propose as a solution and wind up unconvinced that the solution can accomplish anything.

The book's shortcomings notwithstanding, BRINGING THE BLACK BOY TO MANHOOD: THE PASSAGE is a valuable work in that it gives us some things to think about and offers a concrete path.

BRINGING THE BLACK BOY TO MANHOOD: THE PASSAGE

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Periodical: AFRICA NEWS

AFRICA NEWS is a biweekly publication which gives information on events and developments throughout Africa. This publication is a must.

AFRICA NEWS
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From other sources

GREENSBORO VICTIMS' SURVIVORS WIN DAMAGES: "The city of Greensboro(N.C.) handed over a check for $351,500 on November to the widow of Dr. Michael Nathan, one of the five Communist Workers Party labor organizers killed by Ku Klux Klansmen and American Nazis on November 3, 1979...

"Two all-white juries had previously failed to convict the Klansmen and Nazis filmed firing the fatal shots into the crowd of demonstrators. But in June a jury found two Greensboro police officers, a police informant and five Klansmen and Nazis responsible for the 'wrongful death' of Nathan.

..."No disciplinary action is planned against the officers. Marty Nathan said that efforts are underway to create a citizens' review board for Greensboro police misconduct. Nathan's monetary award will be divided among those widowed or injured in the massacre. An undetermined amount will establish a foundation to give legal aid to the victims of racist violence."

-Excerpted from "Greensboro Plaintiffs Win Clear Victory," which appears on pages 4 and 5 of the November 20 edition of THE GUARDIAN.

VICTIMS OF STATE-SANCTIONED HOMICIDES: "Since 1900, 343 innocent people have been convicted of a capital offense.

"'Either the crime had not happened at all or the defendant had not participated in it,' assert Professors Hugo Bedau and Michael Radelet in a new study on capital punishment. The study is available through the American Civil Liberties Union. These 343 miscarriages of justice have resulted in the execution of 25 innocent people. 'Others came within days, even hours, of their execution; many spent...as long as 25 years' of their lives in prison, the study says.

"Noting that there are now about 1600 people on death row in the U.S., ACLU Capital Punishment Project director Henry Schwarzchild, declares that according to the study, there have been an average of 38 wrongful capital convictions per decade in the U.S. since the beginning of this century. The researchers list 49 such cases in the 1970s and 15 so far in this decade..."

-Excerpted from "A Long History Of Fatal Mistakes," which appears on page 5 of the November 27 edition of THE GUARDIAN.

CORPORATE CRIME: "This season, THE WALL STREET JOURNAL, the daily blotter of corporate crime, is bulging with accounts of transgression, E.F. Hutton's check-kiting scheme being only the most sensational. Exxon was slapped with a $2 billion fine for bilking consumers and the Government; Eli Lilly pleaded guilty to twenty-five counts of failing to inform the Government of the fatal effects of the company's anti-arthritis drug Oraflex, and a host of other companies had to cash in their get-out-of-jail-free cards....

"Such cupidity occurs not just in small, fly-by-night operations but in the giant FORTUNE 500 companies as well...

"A.H. Robins with its Dalkon Shield and Ford Motor Co. with its Pinto readily come to mind. 'Financial considerations' impelled Ford to keep Pintos on the market even though the company knew the cars exploded when hit from the back...'A study was done as to what it would cost to fix the car as opposed to the cost of collisions and personal injuries,' Cosentino says. 'The study indicated it was more beneficial not to do anything about it.'"

-Excerpted from "No Place For Scruples," which appears in the November 1985 edition of THE PROGRESSIVE, pages 5 and 6.

ATTEND OUR MEETINGS! For information about dates, times, etc., call 471-3161, ext. 380, or write.

From other sources (cont.)

TANZANIAN LEADER SETS PROPER EXAMPLE EVEN IN RETIREMENT: "President Julius Nyerere of Tanzania may be the world's least wealthy former head of state when he retires Nov. 2, according to the KENYA DAILY NATION. His only possession is a small house in his home village at Butaima near Lake Victoria. He owns no land or business, does not possess a car, and his salary has remained at $225 per month since the 1967 Arusha Declaration--$1000 less than that of his Cabinet members. Last week Nyerere asked his fellow Tanzanians to stop sending him farewell gifts, saying a Land Rover, tractor, livestock, seeds and $160,000 in cash would 'create storage problems' for him."

-Quoted from "Gifts for Nyerere," which appears on page 16 of the November 4, 1985 edition of AFRICA NEWS.

U.S. CONTINUES EFFORTS TO OVERTHROW GOVERNMENT OF ANGOLA: "While the public debate over U.S. aid to Jonas Savimbi's right-wing UNITA rebels in Angola continues, the CIA has already begun shipping aid to the South African-backed forces. According to sources in congressional intelligence oversight committees, the CIA notified Congress of two covert aid shipments to UNITA, one from Israel and another from Zaire, in late October.

"Countries like Zaire could send weapons to UNITA and then have those weapons replaced by shipments from the U.S., suggested one former high-ranking State Department official in an interview a few months ago.

"The State Department's proposed fiscal 1986 military assistance budget for Zaire is $26.8 million and $1.8 billion for Israel..."

-Excerpted from "CIA Aid Already Flowing To Savimbi's Contras," which appears on page 12 of the November 27 edition of THE GUARDIAN

ECONOMIC CHAINS TO SOUTH AFRICA: "South Africa has made great efforts to tie the economies of neighboring countries to its own. One important means to this end is the use of South African ports and railroads to transfer their imports and exports...

"Zaire, in Central Africa, moves 40% of its exports and 60% of its imports through Zambia, Zimbabwe and South Africa. 70% of Zambia's imports and 40% of its exports pass through South African ports. Zimbabwe has a preferential trade agreement with South Africa, and 65% of its imports and exports go through there.

"Malawi has an almost identical dependence on South Africa's ports and roads. Botswana, Swaziland, and Lesotho depend 100% on transit traffic through South Africa..."

-Excerpted from "Apartheid's Economics," which appears on pages 38 and 39 of the November 1985 edition of WORLD PRESS REVIEW.

(Note: The above passages presented to shed light on the question of why some countries in southern Africa have not taken a more active role in the Azanian people's efforts to topple the South African government.)

DUMPING PLANS OBJECTED TO: "According to the NEW SCIENTIST Sudan's military rulers are reportedly under increasing pressure to revoke a $4 billion agreement that would allow firms in West Germany, Austria and Sweden to dump nuclear waste at three sites in Darfur Province. The sites, located north of El Fasher, are Wadi Howar, Wadi Sindi and Wadi Magour, according to documents seized last March in the overthrow of former President Jaafar Numeiry."

-Quoted from "Nuclear Waste Dump? No Thanks," which appears on page 16 of the November 18 edition of AFRICA NEWS.

POETRY

The Bicycle

The bicycle rides round
Past and within swelter;
The cool noise rises.

The feet move on pavement;
Faces glide in sinewy,
Muscular fashion;
The day piles up;
Sounds are spent.

Lungs
Are rumor that digs
Into trees, or space,
Captured, free of fluff,
A more than legitimate
Illusion.

Maybe dear,
A droplet,
Smaller than the head
Of a needle,
A tear
On the vast ring
Of eyelids
Returns to fall,
To spread
Like ripples
On the face
Of streams.

Ella Robinson

Submit your poems, short stories(no more than 600 words), essays, news items, or book reviews for consideration as to appearance in the HARAMBEE FLAME. Send submissions, along with a stamped, self-addressed envelope, to:

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